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Historical.

CONSTITUTION AND CANONS
OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES.

[CONTINUED FROM PAGE 126.]

Our attention is next to be directed to the first Canon of 1829.

1829. When a person who has been acknowledged as an ordained minister among any other denomination of Christians, shall apply for orders in this church, the Bishop to whom application is made, being satisfied on examination according to the Canons that he is a man of piety and unexceptionable character, that he holds the doctrines of the Church, and that he possesses all the literary and other qualifications required, and being furnished with testimonials from the Standing Committee duly convened, may ordain him as soon as convenient. And the Standing Committee may receive testimonials of his piety, good morals, and orderly conduct, from twelve members of the denomination from which he came, provided the members of the Committee have such confidence in the persons thus testifying, as to satisfy them of the correctness of the testimony, and also a testimonial to the same effect from at least one clergyman of the Protestant Episcopal Church. In all such cases the Standing Committee may insert in their testimonial the words "we believe him to be sincerely attached to the doctrines and discipline of the Protestant Episcopal Church," instead of the words, "and hath not written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church."

SECT. 2. When any person, not a citizen of the United States, who has been acknowledged as an or-

dained minister among any other denomination of Christians, shall apply for orders in this church, the Bishop to whom application is made, shall require of him, (in addition to the above qualifications) satisfactory evidence that he has resided at least one year in the United States, previous to his application.

The xvith Canon of 1808, and the ivth and vth of 1820 are hereby repealed.

This Canon needs no remark, as it did no more than embody into one enactment, the previously existing laws.

We next proceed to the xxi. Canon of 1832.

1832. SECT. 1. When a person who has been acknowledged as an ordained Minister among any other denomination of Christians shall apply for orders in this church, the Bishop to whom application is made, being satisfied that he is a man of piety and unexceptionable character, that he holds the doctrines of the Church, is adequately acquainted with the offices of the church, and has been a communicant in the Church for not less than six months, and that he possesses the literary and other qualifications required, and being furnished with testimonials from the Standing Committee duly convened, may ordain him as soon as is convenient. And the Standing Committee may receive testimonials of his piety, good morals and orderly conduct, from twelve members of the denomination from which he came; provided the members of the Committee have such confidence in the persons thus testifying, as to satisfy them of the correctness of the testimony; and also a testimonial to the same effect from at least one Clergyman of the Protestant Episcopal Church. In all such cases the Standing Committee may insert in their testimonials the words, "We believe him to be sincerely attached to the doctrines and discipline of the Protestant Episcopal Church," instead of the words, "And hath not written, taught, or held any thing contrary to the doctrine or discipline of the Protes-

tant Episcopal Church." Provided that the Bishop may, on special grounds, and acting with the advice and consent of the Clerical Members of the Standing Committee, dispense with the above requisite of six months' connexion with the communion of this Church.

SECT. 2. When a person with the literary qualifications required by Canon xiii. and ascertained as directed in Canon xiv. Sec. 3, who has been a candidate for the ministry of some other denomination, or is a licentiate (or in some equal and corresponding station) therein, shall apply for orders in this church, there may be deducted from his term of candidacies by the Bishop, with the consent of the Clerical Members of the Standing Committee, as long a period as he has already prosecuted theological studies as a duly entered or admitted candidate of said denomination; provided he shall have been a candidate for orders in this Church for at least six months. The testimonial of character and attachment to the Church, addressed to the Standing Committee, shall be as in the first section of this Canon, and his examinations, beside having the usual object of ascertaining his proficiency in theology, and the other required studies, shall also be especially directed to the points in which the denomination to which he before belonged differs from this Church, with the view of testing his soundness and sufficient information in the same.

SECT. 3. When any person, not a citizen of the United States, who has been acknowledged as an ordained Minister among any other denomination of Christians, shall apply for orders in this Church, the Bishop to whom application is made, shall require of him (in addition to the above qualifications) satisfactory evidence that he has resided at least one year in the United States previous to his application.

One qualification not required by any previous law, is made necessary by this. In the first section, it is demanded of the applicant that he should

have been a *communicant in the church* for six months at least; a dispensing power, however, in this particular, is granted to the bishop, with the advice and consent of the clerical members of the Standing Committee.

An entirely new provision is also made to meet the case of one who has been a *candidate* in another denomination, or a *licentiate* therein. If he possesses the literary qualifications required by Canon XIII. and has passed satisfactorily through the preparatory exercises as prescribed for deacons in Canon XIV., Sec. 3, the time he has spent in his studies, may be allowed him by the Bishop, with the consent of the Clerical members of the Standing Committee: but he shall not be so allowed the time, as to permit his ordination, before he has been a candidate in the church for at least six months. At his examination also, he must be specially questioned on the points wherein the denomination he leaves, differs from the church. In all other respects this canon is like those already considered.

The next canon to be presented is the 3d of 1835.

1835. SECTION 1. When a person who not having had Episcopal ordination, has been acknowledged as an ordained minister among any other denomination of Christians shall desire to be ordained in this Church, he shall give notice thereof to the Bishop, or, if there be no Bishop, to the Standing Committee of the Diocese in which he resides; or if he resides in a State or Territory in which there is no organized Diocese, to one of the Bishops of this Church; which notice shall be accompanied with a written certificate from at least two Presbyters of this Church, stating that from personal knowledge of the party, or satisfactory evidence laid before them, they believe that his desire to leave the denomination to which he has belonged, has not arisen from any circumstance unfavorable to his religious or moral character, or on account of which it may be inexpedient to admit him to the exercise of the ministry in this Church; and they may also add what they know, or believe on good authority, of the circumstances leading to the said desire. If the Bishop or Standing Committee shall then think proper to proceed, the party applying shall be examined in the same way as is prescribed in the Canon entitled, "*Of the Preparatory Exercises of a Candidate for Deacon's Orders*," provided that the benefit of dispensation from branches of learning not strictly ecclesiastical, may be extended in this case in the same way as in the case of candidates for Orders; and in the examination, special regard shall be had to those points in which the denomination whence he comes differs from this Church, with the view of testing his information and soundness in the same; and also to the ascertaining that he is adequately acquainted

with the Liturgy and Offices of this Church.

SECT. 2. Satisfaction being thus far given, the Bishop may lay the case before the Standing Committee, or, in a vacant Diocese, the Standing Committee may take up the case, with the view of determining on the propriety of giving the testimonial provided for in the Canon, "*Of the Testimonials to be produced on the part of those who are to be ordained*;" provided, that instead of the words "hath not written, taught or held, any thing contrary to the doctrine or discipline," the Committee may substitute the words, "*is sincerely attached to the doctrine and discipline*." And the Standing Committee may, instead of the testimonials required by the said Canon to be laid before them, receive,

I. The first of the said testimonials with the required signatures, but so altered as to embrace only the point of his having lived, for three years last past, piously, soberly, and honestly; or the same signed by at least twelve members of the denomination from which he came; provided the Committee have such confidence in the persons thus testifying, as to satisfy them of the correctness of their testimony.

II. A testimonial from the examining Presbyters, that they had directed special attention to ascertaining whether he was sincerely attached to the doctrine and discipline of the Protestant Episcopal Church; and that they believe him to be so.

III. A testimonial to the same effect as the two last mentioned, from at least one Presbyter, founded on his personal knowledge of the applicant for a period to be mentioned in the same; and if the said period be less than one year, the testimonial to religious and moral character must also be founded on the personal acquaintance of the Presbyter or Presbyters testifying with three or more respectable members of this Church, or of the denomination whence the applicant comes, believed by him or them to be worthy of credit, and who certify from their own personal knowledge of him for at least one year last past.

IV. Satisfactory evidence of the applicant having been, for the last six months, a communicant of this Church; provided that the Bishop, on special grounds, and acting with the consent of the Clerical Members of the Standing Committee, may dispense with the last-mentioned requisite.

SECT. 3. When a person with the literary qualifications required by Canon XIII., and ascertained as directed in Canon XIV., Sect. 3, who has been a candidate for the ministry of some other denomination, or

is a licentiate (or in some equal and corresponding station) therein shall apply for orders in this Church, there may be deducted from his term of candidacies by the Bishop, with the consent of the Clerical Members of the Standing Committee, as long a period as he has already prosecuted Theological studies as a duly entered or admitted candidate of said denomination; provided he shall have been a candidate for Orders in this Church for at least six months. The testimonials of character and attachment to the Church, addressed to the Standing Committee, shall be as in the first and second sections of this Canon, and his examinations, besides having the usual object of ascertaining his proficiency in theology, and the other required studies, shall also be especially directed to the points in which he before belonged differs from this Church, with the view of testing his soundness and sufficient information in the same.

SECT. 4. When any person not a citizen of the United States, who has been acknowledged as an ordained Minister among any other denomination of Christians, shall apply for orders in this Church, the Bishop to whom application is made, shall require of him (in addition to the above qualifications) satisfactory evidence that he has resided at least one year in the United States, previous to his application.

SECT. 5. The twenty-first Canon of 1832, is hereby repealed.

Of this canon, it is not now necessary to speak particularly, inasmuch as the whole subject underwent revision in the convention of 1838, when the following canon was passed.

1838. SECT. 1. All persons seeking admission to the Ministry of this Church, are to be regarded as candidates for holy orders.

SECT. 2. When a person who, not having had Episcopal ordination, has been acknowledged as an ordained minister or licentiate among any other denomination of Christians shall desire to be ordained in this Church, he shall give notice thereof to the bishop, or if there be no bishop, to the Standing Committee of the diocese in which he resides; or if he resides in a State or Territory in which there is no organized diocese, to the missionary bishop within whose jurisdiction he resides; which notice shall be accompanied with a written certificate from at least two presbyters of this Church, stating, that from personal knowledge of the party, or satisfactory evidence laid before them, they believe that his desire to leave the denomination to which he has belonged has not arisen from any circumstance unfavorable to his religious or moral character, or on ac-

count of which it may be inexpedient to admit him to the exercise of the ministry in this Church: and they may also add what they know, or believe on good authority, of the circumstances leading to the said desire.

SECT. 3. If the bishop or standing committee shall think proper to proceed, the party applying to be received as a candidate, shall produce to the standing committee the same testimonials of literary qualifications as are required of all other candidates; and also a testimonial from at least twelve members of the denomination from which he came, or twelve members of the Protestant Episcopal Church, or twelve persons, in part of the denomination from which he came, and in part Episcopalian, satisfactory to the committee, that the applicant has, for three years last past, lived piously, soberly, and honestly; and also, a testimonial from at least two presbyters of this Church, that they believe him to be pious, sober, and honest, and sincerely attached to the doctrines, discipline and worship of the Church. The standing committee being satisfied on these points, may recommend him to the bishop to be received as a candidate for orders in this Church, or in a vacant diocese the standing committee may so receive him.

SECT. 4. Candidates admitted as above, may, at the expiration of a period not less than six months, be ordained, on their passing the same examinations as other candidates for deacon's orders; and in the examinations, special regard shall be had to those points in which the denomination whence they come differs from this Church, with a view of testing their information and soundness in the same; and also to the ascertaining that they are adequately acquainted with the liturgy and offices of the Church; provided, that in their case the testimonials shall be required to cover only the time since their admission as candidates for orders; and provided also, that the provisions of the Canon concerning candidates for orders, as far as the same relates to the age of the person to whom the dispensation may be granted, and the mode and restrictions in and under which the same may be granted, shall apply to the persons mentioned in this Canon.

SECT. 5. Every candidate for the ministry of any other denomination, who applies to be received as a candidate for orders in this Church, may be allowed by the Bishop, with the consent of the members of the Standing Committee, the period of time during which he has

been a student of theology, or candidate in such other denomination: provided, the time so allowed does not exceed two years.

SECT. 6. When any person not a citizen of the United States, who has been acknowledged as an ordained minister among any other denomination of Christians, shall apply for orders in the Church, the bishop to whom application is made, shall require of him (in addition to the above qualifications) satisfactory evidence that he has resided at least one year in the United States previous to his application.

SECT. 7. The third Canon of 1835 is hereby repealed.

[TO BE CONTINUED.]

Practical Christianity.

EXCERPTA.

Part of Article xxxv., of the Articles of Religion of the Protestant Episcopal Church, in the United States of America.

"The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward VI."

UNTO a Christian man there can be nothing, either more necessary or profitable, than the knowledge of holy Scripture, forasmuch as in it is contained God's true word, sitting forth his glory, and also man's duty. And there is no truth nor doctrine necessary for our justification and everlasting salvation, but that is, or may be, drawn out of that fountain and well of truth. Therefore, as many as be desirous to enter into the right and perfect way unto God, must apply their minds to know holy Scripture; without the which, they can neither sufficiently know God and his will, neither their office and duty. And as drink is pleasant to them that be dry, and meat to them that be hungry, so is the reading, hearing, searching, and studying of holy Scripture, to them that be desirous to know God, or themselves, and to do his will.

Therefore, forsaking the corrupt judgment of fleshly men, which care not but for their carcase, let us reverently hear and read holy Scripture, which is the food of the soul. Let us diligently search for the well of life in the books of the New and Old Testament, and not run to the stinking puddles of men's traditions, devised by men's imagination, for our justification and salvation. For holy Scripture is fully contained what we ought to do, and what to eschew, what to believe, what to love, and what to look for at God's hands at length. In these books we shall find the Father from whom, the Son by whom, and the Holy Ghost in whom, all things have their being and keeping up; and these three persons to be but one God, and one substance. In these books we may learn to know ourselves, how vile and miserable we be, and also to know God, how good he is of himself, and how he maketh us and all creatures partakers of his goodness. We may learn also in these books, to know God's will and pleasure, as much as, for this present time, is convenient for us to know. And, as the great clerk and godly

preacher, St. John Chrysostom, saith, Whatsoever is required to the salvation of man, is fully contained in the Scripture of God. He that is ignorant, may there learn and have knowledge. He that is hard-hearted, and an obstinate sinner, shall there find everlasting torments, prepared of God's justice, to make him afraid, and to mollify or soften him.

He that is oppressed with misery in this world, shall there find relief in the promises of everlasting life, to his great consolation and comfort. He that is wounded by the devil unto death, shall find there medicine whereby he may be restored again unto health; if it shall require to teach any truth, or reprove any false doctrine, to rebuke any vice, to commend any virtue, to give good counsel, to comfort or exhort, or to do any other thing requisite for our salvation, all those things, saith St. Chrysostom, we may learn plentifully of the Scripture. There is, saith Fulgentius, abundantly enough, both for men to eat, and children to suck. There is whatsoever is meet for all ages, and for all degrees and sorts of men. These books, therefore, ought to be much in our hands, in our eyes, in our ears, in our mouths, but most of all in our hearts. For the Scripture of God is the heavenly meat of our souls; the hearing and keeping of it maketh us blessed, sanctifieth us, and maketh us holy; it turneth our souls, it is a light lantern to our feet: it is a sure, steadfast, and everlasting instrument of salvation; it giveth wisdom to the humble and lowly hearts; it comforteth, maketh glad, cheereth, and cherisheth our conscience; it is a more excellent jewel or treasure than any gold or precious stone; it is more sweet than honey or honeycomb; it is called the *best part*, which Mary did choose, for it hath in it everlasting comfort. The words of holy Scripture be called words of *everlasting life*; for they be God's instrument, ordained for the same purpose. They have power to turn through God's promise, and they be effectual through God's assistance, and (being received in a faithful heart) they have ever an heavenly spiritual working in them; they are lively, quick, and mighty in operation, and *sharper than any two-edged sword, and enter through, even to the dividing asunder of the soul and the spirit, of the joints and the marrow*. Christ calleth him a wise builder, that buildeth upon his word, upon his sure and substantial foundation.

And, to be short, there is nothing that more maintaineth godliness of the mind, and driveth away ungodliness, than doth the continual reading or hearing of God's word, if it be joined with a godly mind, and a good affection to know and follow God's will. For without a single eye, pure intent, and good mind, nothing is allowed for good before God. And, on the other side, nothing more darkeneth Christ and the glory of God, nor bringeth in more blindness, and all kinds of vices, than doth the ignorance of God's word.—*First Homily: Book of Homilies.*

LET US therefore apply ourselves, as far forth as we can have time and leisure, to know God's word, by diligent hearing and reading thereof, as many as profess God, and have faith and trust in him. But they that have no good affection to God's word, (to colour this their fault) allege commonly two vain and feigned excuses. Some go about to excuse them by their own frailness and fearfulness, saying, that they dare not read holy Scripture, lest through their ignorance they should fall into any error. Others pretend that the difficulty to understand it, and the hardness thereof is so great, that it is meet to be read only of clerks and learned

men. As touching the first ; Ignorance of God's word is the cause of all error, as Christ himself affirmed to the Sadducees, saying, that *they erred because they knew not the Scripture*. How should they then eschew error, that will be still ignorant ? And how should they come out of ignorance, that will not read nor hear that thing which should give them knowledge ? He that now hath most knowledge, was at the first ignorant : yet he forbore not to read, for fear he should fall into error ; but he diligently read, lest he should remain in ignorance, and through ignorance in error. And if you will not know the truth of God, (a thing most necessary for you) lest you fall into error ; by the same reason you may then lie still, and never go, lest, if you go, you fall into the mire ; nor eat any good meat, lest you take a surfeit : nor sow your corn, nor labor in your occupation, nor use your merchandise, for fear you lose your seed, your labor, your stock, and so by that reason, it should be best for you to live idly, and never to take in hand to do any manner of good thing, lest peradventure some evil thing may chance thereof. And if you be afraid to fall into error by reading of holy Scripture, I shall show you how you may read without danger of error. Read it humbly, with a meek and lowly heart, to the intent you may glorify God, and not yourself, with the knowledge of it ; and read it not without daily praying to God, that he would direct your reading to good effect ; and take upon you to expound it no further than you can plainly understand it. For, as St. Augustin saith, the knowledge of holy Scripture is a great, large, and a high place : but the door is very low, so that the high and arrogant man cannot run in ; but he must stoop low, and humble himself, that shall enter into it. Presumption and arrogancy are the mother of all error ; and humility needeth to fear no error. For humility will only search to know the truth ; it will search and will bring together one place with another, and where it cannot find out the meaning, it will pray, it will ask of others that know, and will not presumptuously and rashly define any thing which it knoweth not. Therefore, the humble man may search any truth boldly in the Scripture, without any danger of error. And if he be ignorant, he ought the more to read and to search holy Scripture, to bring him out of ignorance. I say not nay, but a man may profit with only hearing ; but he may much more profit with both hearing and reading. This have I said, as touching the fear to read, through ignorance of the person. And concerning the hardness of Scripture : he that is so weak that he is not able to brook strong meat, yet he may suck the sweet and tender milk, and defer the rest until he wax stronger, and come to more knowledge. For God receiveth the learned and unlearned, and casteth away none, but is indifferent unto all. And the Scripture is full, as well of low valleys, plain ways, and easy for every man to use and to walk in ; as also of high hills and mountains, which few men can climb unto. And whosoever giveth his mind to holy Scriptures with diligent study and burning desire, it cannot be, saith St. Chrysostom, that he should be left without help. For, either God Almighty will send him some godly doctor to teach him, as he did to instruct the Eunuch, a nobleman of Ethiopia, and treasurer unto Queen Candace, who, having affection to read the Scripture, (although he understood it not) yet, for the desire that he had unto God's word, God sent his apostle Philip to declare unto him the true sense of the Scripture that he read ; or else, if we lack a learned man to instruct and teach us, yet God himself from above will give

light unto our minds, and teach us those things which are necessary for us, and wherein we be ignorant. And in another place, St. Chrysostom saith, that man's human and worldly wisdom or science is not needful to the understanding of Scripture, but the revelation of the Holy Ghost, who inspireth the true meaning unto them, that with humility and diligence do search therefor. *He that asketh shall have, and he that seeketh shall find, and he that knocketh shall have the door opened.* If we read once, twice, or thrice, and understand not, let us not cease so, but still continue reading, praying, asking of others, and so, by still knocking, at the last the door shall be opened ; as St. Augustin saith, Although many things in the Scripture be spoken in obscure mysteries, yet there is nothing spoken under dark mysteries in one place, but the self same thing in other places, is spoken more familiarly and plainly, to the capacity both of learned and unlearned. And those things in the Scripture that be plain to understand, and necessary for salvation, every man's duty is to learn them, to print them in memory, and effectually to exercise them. And as for the dark mysteries, to be contented to be ignorant in them, until such time as it shall please God to open those things unto him. In the mean season, if he lack either aptness or opportunity, God will not impute it to his folly ; but yet it behoveth not, that such as be apt should set aside reading, because some other be unapt to read ; nevertheless, for the hardness of such places, the reading of the whole ought not to be set apart. And briefly to conclude, as St. Augustin saith, by the Scripture all men be amended, weak men be strengthened, and strong men be comforted. So that surely none be enemies to the reading of God's word, but such as either be so ignorant that they know not how wholesome a thing it is ; or else be so sick, that they hate the most comfortable medicine that should heal them ; or so ungodly, that they would wish the people still to continue in blindness and ignorance of God.—*Book of Homilies. The second part of the Sermon of the Knowledge of Holy Scripture.*

It is the wisdom of a Christian when he can solace himself against the meanness of his outward condition, and any kind of discomfort attending it, with the comfortable assurance of the love of God, that he hath called him to holiness, given him some measure of it, and an endeavor after more ; and by this may he conclude, that he hath ordained him unto salvation. If either he is a stranger where he lives, or as a stranger deserted of his friends, and very near stripped of all outward comforts ; yet he may rejoice in this, that the eternal, unchangeable love of God, that is from everlasting to everlasting, is sealed to his soul. And oh, what will it avail a man to be compassed about with the favor of the world, to sit unmolested in his own home and possessions, and to have them very great and pleasant, to be well monied, and landed and befriended, and yet estranged and severed from God, not having any token of his special love.—*Archbishop Leighton.*

MEN are not easily convinced and persuaded of the deep stain of sin, and that no other laver can fetch it out but the sprinkling of the blood of Jesus Christ. Some that have moral resolutions of amendment, dislike at least gross sins and purpose to avoid them, and it is to them cleanliness enough to reform in those things ; but they consider not what becomes of the guiltiness they have contracted already, and how that shall be purged, how their natural pollution shall be taken away. Be not de-

ceived in this. It is not a transient sigh, or a light word, or a wish of *God forgive me* ; no, nor the highest current of repentance, nor that which is the truest evidence of repentance, amendment, it is none of these that purifies in the sight of God and expiates wrath. They are all imperfect and stained themselves, cannot stand and answer for themselves, much less be of value to counterpose the former guilt of sin ; the very tears of the purest repentance, unless they be sprinkled with this blood, are impure ; all our washings, without this, are but washings of the blackamore, it is labor in vain.—*Ibid.*

THERE is nothing in religion further out of nature's reach and out of its liking and believing, than the doctrine of redemption by a Saviour, and a crucified Saviour, by Christ, and by his blood, first shed on the cross in his suffering, and then sprinkled on the soul by his spirit. It is easier to make men sensible of the necessity of repentance and amendment of life, (though that is very difficult) than of this purging by the sprinkling of this precious blood. Did we see how needful Christ is to us, we should esteem and love him more.—*Ib.*

THE hand of man is too weak to pluck any soul out of the crowd of the world, and set it amongst the select number of believers. Only the Father of spirits hath absolute command of spirits, viz. the souls of men, to work on them as he pleaseth and where he will. This powerful, this sanctifying spirit knows no resistance, works secretly yet strongly, it can come into the heart, whereas all other speakers are forced to stand without. That still voice within persuades more than all the loud-crying without, as he that is within the house, though he speak low, is better heard and understood than he that shouts without doors.—*Ib.*

There is a secret, but very powerful virtue, in a word, a look, or touch of this spirit upon the soul, by which it is forced, not with a harsh but a pleasing violence, and can not choose but follow it, not unlike that of Elijah's mantle upon Elisha. How easy did the disciples forsake their calling and dwellings to follow Christ.—*Ib.*

LET us not delude ourselves, this is a truth, if there be any in religion—they that are not made saints in the estate of grace, shall never be saints in glory. The stones that are appointed for that glorious temple above, are hewn, and polished, and prepared for it here, as the stones were cut and prepared in the mountains, for building the temple of Jerusalem.—*Ib.*

THEY that think they are bound for heaven in the ways of sin, have either found a new way untrdden by all that have gone thither or will find themselves deceived in the end. We need not then, that poor shift for the pressing of holiness and obedience upon men, to represent it to them as the meriting cause of salvation. This is not at all to the purpose, seeing without it, the necessity of holiness to salvation is pleasing enough ; for holiness is no less necessary to salvation, than if it were the meriting cause of it, it is as inseparably tied to it, in the purpose of God. And in the order of performance, godliness is as certainly before salvation as if salvation did wholly and altogether depend upon it, and were in point of justice deserved by it. Seeing then there is no other way to happiness, but by holiness, no assurance of the love of God without it, take the Apostle's advice, study it, seek it, follow earnest-

ly after holiness, without which no man shall see the Lord.—*Ibid.*

That “the voice of the common people is the voice of God,” is the common voice of the people; yet it is as full of falsehood as commonness. For who sees not that those black-mouthed hounds, upon the mere scent of opinion, as freely spend their mouths in hunting counter, or like Actæon’s dogs in chasing an innocent man to death, as if they followed the chase of truth itself, in a fresh scent. Who observes not that the voice of the people, yea, of that people that voiced themselves the people of God, did prosecute the God of all people, with one common voice, “he is worthy to die?” I will not therefore ambitiously beg their voices for my preferment; nor weigh my worth in that uneven balance, in which a feather of opinion shall be of moment enough to turn the scales, and make a light piece go current, and a current piece seem light.—*Arthur Warwick.*

I SEE a number of gallants every where, whose incomes come in yearly by set numbers, but run out daily, sans number. I could pity the cases of such brave men, but that I see them still in brave cases. And when I see them often foxed, methinks the proverb suits those suits, “what is the fox but his case?” I should think them to be Eutrapelus his enemies, whom he clothed richly to make them spend freely, and grow debauched. I will do those men right, and wonder at them, because they desire it. I will not wrong myself to envy at them, because they deserve it not; nor to pity them, because they scorn it. I know that gorgeous apparel is an ornament to grace the court, for the glory of the kingdom; but it is no ornament useful in the kingdom of grace, nor needful in the kingdom of glory. A rich coat may be commendable in the accidents of armoury only; but it is not the only substance of a commendable gentleman. I will value the apparel, by the worthiness of the wearer; I will not value the worthiness of the wearer, by the worth of his apparel. Adam was most gallantly appareled, when he was innocently naked.—*Ibid.*

Education.

[For the Church Record.]

REMARKS ON POPULAR EDUCATION.

NUMBER V.

Thus far, I have attempted to show, that the whole system of education in our schools, from the Primary School to the University, is a system that almost altogether excludes Christianity as a distinct and constant element of instruction. Popular education, however, includes other methods of reaching the minds of the people, and of attempting to inform and enlighten the mass of society. The Press and the Lecture Room are put in requisition, and for the last few years have been operating with most surprizing energy. Institutions in the form of Lyceums, Institutes, etc., have sprung up in every city and town throughout the land, and, by popular lectures, have sought to teach all classes, and to pour in upon the darkened, doubting mind, the “healing” light of science and letters. The press too, has been constantly laboring with the birth of “Family Libraries,” “Social Libraries,” “Libraries of Useful Knowledge,” “Classical Libraries,” and all the “Miscellaneous” spawn, that like the frogs of Egypt, are found croaking in every dwelling in the land. And besides this distinct provision for the several

classes, every individual person has been furnished with his “Own Book,” purporting to contain instruction in all things necessary for him to be or to know. It is pertinent to inquire therefore, whether in all these “popular lectures,” and “popular libraries,” which may well nigh claim the honor of discoursing “de omnibus rebus et quibusdam aliis,” there is not the same destitution of the religious aliment, as is found in the educational provisions in our schools? Can we find in all this “multitudinous host” of books, or in any of the modes and means of “enlightening” the nation, which are plied with so much zeal, and cheered with so much praise, the great truths of Christianity as revealed, and enforced in the New Testament? I have been at some pains to ascertain the character of our popular literature in this respect, and for this purpose have procured recent catalogues of books issued by all the principal publishing houses in the country; and as will be seen, from the results of this examination, few and far between are those containing wholesome nutriment for the soul.

The Harpers are the most extensive publishers of this description of literature, and are supposed to have been very particular in procuring such works as have the confidence of those seeking to elevate the taste and morals of society. Their catalogue, therefore, may be taken as the most favorable representative of our popular reading: such I have found it in comparison with others. From their catalogue for January, 1841, I have prepared the following statement:

First. Of the “Boys’ and Girls’ Library,” containing 32 volumes, only four have any connection with the subject of religion. *Second.* “The School District Library,” intended for all the young readers in our District Schools, and designed to mould their minds to the forms in which they are to grow forever; contains 145 volumes, only three of which have for their object the inculcation of Christian morality. *Third.* “The Family Library,” reaching the fireside of almost every reading family in the nation, contains 129 volumes, and excepting “The History of the Jews,” “The History of the Bible,” and “Paley’s Natural Theology,” I know not any that are in any respect designed, or could, in any manner, have the effect to make men “wise unto salvation.” *Fourth:* under the head of “Miscellaneous” are 88 volumes, five of which are supposed to have a favorable religious tendency. *Fifth.* Of “Biography,” there are 87 volumes, and only six of eminent religious men, or rather of “Divines.”

This statement does not include works under the denomination of “Travels,” and “Voyages,” and “Science;” nor does it embrace the department of imagination—works designed chiefly for amusement, such as poetry, plays and novels; it is exclusive also of that, which is comprehended under the familiar designation of “light reading,” “trashy works,” “ephemeral,” or, “bubble literature.” It comprehends that only which professes to “enlighten” and “edify,” “to reform and elevate” society. It is the aliment provided by philanthropists and christians for the immortal minds of “boys and girls,” for “families” and for “schools;”—it is that which is furnished by men, who would expel what they deem pernicious in the general reading, and supply what they deem fit to renovate and purify, and ennoble society.

Of this denomination of popular literature, the books that have only the *least possible* religious character, are to the remainder as *one to thirty*, and those written for the express purpose of en-

forcing Christian morality, or doctrine, are as *one to two hundred*.

To these statements, I would add the conclusions of the able and indefatigable Secretary of the Massachusetts’ Board of Education, upon statistics obtained from every town in the State, respecting the public libraries. Massachusetts is probably as well supplied in this particular as any State in the Union; and the moral and religious character of her popular literature is of as high a tone, as we expect to find it any where else. He says,* “Respecting the character of the books composing the libraries, and their adaptation to the capacities and mental condition of children and youth, there is but little diversity of statement. Almost all the answers concur in the opinion, that the contents of the libraries are *not adapted* to the intellectual and *moral wants of the young.*” “No other kind, which can be deemed *useful*, occupy so much space in the libraries, as the *historical* class.” And what is his opinion of this *chief* provision for *useful* reading? What is the character of this aliment which furnishes the staple provision for the hungry soul? What is the character of the models presented in these works for admiration and imitation? How little do these books contain that is suitable for youth? How little do they record but the destruction of human life, and the activity of those misguided energies of men, which have hitherto almost baffled the benevolent intentions of Nature for human happiness. “The highest honors are conferred upon men, in whose rolls of slaughter the most thousands of victims are slaughtered. The inference which children would legitimately draw from reading like this, would be, that the tribes and nations of men had been created only for mutual slaughter, and that they deserved the homage of posterity for the terrible fidelity with which their mission had been fulfilled.” “Another very considerable portion of these libraries consists of ‘novels,’ ‘fictions,’ ‘light reading,’ etc., which has increased immeasurably within the last twenty years. Amusement is the object—mere *amusement*, as contradistinguished from instruction in the practical concerns of life; as contradistinguished from those intellectual and moral impulses, which turn the mind, both while reading, and after the book is closed, to observation and comparison, and reflection, upon the great realities of existence.”

Of that species of public instruction, in the form of popular lectures, now so common throughout the country, I think it can be affirmed, as of the Common Schools, the subject of *religion* is altogether “foreign to their design†.”

So that from the whole body of our popular and current literature,—from that department of it which professes, which is *designed* to “enlighten, and elevate, and save” the nation, the religion of the Gospel is so sedulously excluded, that it is nowise distinguished as the literature of a *Christian* people; and has infinitely less reference to the Living God, and man’s duty and accountability, than the literature of Greece and Rome has to Jupiter, and the religious rites of heathenism: nay more, it is so devoid of the spirit and principles of the New Testament, as to leave room only for the question, whether it should be denominated heathen or infidel.

In the publication of these popular libraries,

* Third Annual Report of the Secretary of the Board of Education, to the Legislature, 1840.

† Provision, I think, is made in the Lowell Institute, Boston, for Lectures on the Evidences of Christianity.

pecuniary considerations have strong, perhaps the strongest influence. Those who cater for the public taste must ascertain its peculiarity before they venture to supply.* The mode of education in our schools and colleges has determined the taste of the community to a relish for religious truth, as connected with literature and learning in general. This vitiated taste is "kept alive by what it feeds on," and thus what the schools have created, the popular literature perpetuates. It is taught in the primary school, and enforced with all the emphasis of continued and authoritative example up to the university, that religion has nothing to do with learning—that in educating a man, it is not to be taken into calculation, that he has an immortal soul, but only an *intellect*, and that by improving and strengthening this, you do all that can be done by education, and all that is necessary to be done for him as a social and immortal being. And the country too is supposed to be safe, and all that is good and great in human society perpetual, so long as the "healing" and "fertilizing" streams of human knowledge continue to flow. But this is a sad mistake.

In our attempt to enlighten the world, to take up with our own dim and flickering torches, to the exclusion of Heaven's own glorious and effulgent rays, is, as if we should blot out the orb of day, and attempt to light up the world with tapers—or destroy the power of attraction, and attempt like Canute, to control the ocean-wave by human legislation. It cannot be done. It has no power, no fitness, no adaptation to this end. The entrance of God's Word only giveth light. Christianity is the great sun of the moral universe; and around this central orb must all else revolve as satellites, that would reflect a genial warmth and healing light on those below. Science and literature, out of such an orbit, rush madly from their proper sphere, and their light, however brilliant, does but "lead to bewilder, and dazzle to blind." Christianity too, is the great central truth; all other truths in the universe, of science and of art, are valuable to immortal man only as they are connected with this. And, though a man possess all knowledge and understand, all mysteries, yet without realizing in himself the first great law in this moral code, he is "*nothing*;" and this is a truth to be "sounded out," not merely from the pulpit on the Sabbath day, when it is expected as a part of the preacher's profession, but like the monitor of Philip, it should follow men daily everywhere—should come home to their business and bosoms, and in all our literature, for the school and the fire-side, it should appear with a distinctness proportioned to its truth and vast importance, until all shall feel, that all human learning dissociated from the enlivening truths of God's word, can do *nothing* for immortal man—can neither hide his sins, nor save his soul.

This is not the time for the deductions we intend to draw from the facts presented in this and previous numbers, yet there is one effect of the state of things noticed in this view of the exclusion of religion from all the popular literature, which feeds and forms the public taste which I will just allude to in conclusion. The idea is very prevalent—*practically* so at least, that religion is a matter, not of every day's concernment, and for every man, but a periodical, Sunday arrangement, to be taken up and laid down at pleasure. It is for the priest, the church, may be for children and women, or the sick and the afflicted; and a matter

to interest us, men, *when nothing else can*. And this is to be noticed, not in that general form which the studious theologian may, in his retreat, theoretically educe as the result of a certain doctrinal truth with regard to the "carnal heart"—but it is such as a practical man, who circulates among his fellows, with open eyes, will observe to be in a great measure, the result of a *wrong association*—an association that *dissociates* religion from all the daily affairs of men.

C. D. J.

Twenty-seven years had then elapsed since the first convention in Pennsylvania was held. At that convention *six* clergymen were present, who were respectively in charge of congregations. So that in twenty-seven years, or between A. D. 1785, and the year 1812, *but six clergymen were added to the diocese*, averaging one in something less than every five years. In the same period the number of congregations increased from about 12, to about 20; averaging one in every three or four years.

It will be seen from this statement that there was reason for thinking that something ought to be done for the *advancement* of the church in Pennsylvania. To promote that advancement this society was formed; and how much it has accomplished, those acquainted with its past history well know. Instead of an increase of *six* clergymen in something less than thirty years, *seventy* parochial clergymen have, during the period of the society's operations, been added to the former list; or taking in the whole number of those in orders, they have increased from *less than ten to nearly one hundred*; while the organized congregations have *from 20 been brought up to 104*.

We do not wish to be understood as suggesting that without the instrumentality of this, or some similar society, there would have been no more rapid increase of clergymen, or congregations, in the church in Pennsylvania, during the latter than the former period of her existence. The same enlarged views of duty which led the friends of the church to mourn over her many waste places, and to propose her extension through the agency of this society, would, through the ordinary channels of exertion, have done much for her growth and advancement. But, that the present prosperity of this diocese, in the rapid increase there has been of her clergy, and the great multiplication of congregations, with the usual fruits that attend the preaching of the Gospel, has been produced to a great extent, by the instrumentality of this society, in connexion with the active and untiring labors of our highly respected diocesan, is what we suppose, few will be disposed to question. Of the 104 congregations in the diocese reported at the last convention, more than *one half* either owe their origin to the labors of our missionaries, or have been aided, in their incipient exertions, by temporary appropriations, to enable them to secure the services of a clergyman. Since its first institution, there have been in the employment of this society more than one hundred different clergymen, many of whom have for years, labored in the promotion of its benevolent designs, and who, without the aid thus furnished, scanty though it has usually been, would have been obliged to seek elsewhere a support for themselves and families.

From a comparison of the amount contributed to its treasury, during the first year of its existence, and the contributions now made, there would appear to be a great failing off in zeal for its adequate support. The first year produced to the treasury \$2,700. The contributions now made never go beyond about \$4000. This is only about one fourth more than was given 29 years ago. And yet the churches in the diocese are five times more numerous now than they were then; while those in the city and liberties, on which chiefly the society is dependent for its means of usefulness, have increased from *four to fifteen*. Without including then, the country churches, by which we mean all out of Philadelphia, some of which give

Ecclesiastical Intelligence.

MAINE.
FROM THE REV. F. FREEMAN, MISSIONARY AT AUGUSTA.

I consider myself as having entered upon my duties as the missionary at this station on the 1st of October last. The situation of the Church here I found to be very much as I had expected, from frequent opportunities of previous acquaintance with its circumstances—affording good opportunity to labor with good hope of success in gathering a large and prosperous congregation; but requiring, in order to this, much and patient, persevering effort—since among the numbers inclined toward the Church from various causes, were very few, probably not more than six or eight, who had been much accustomed to our order and worship. I am happy to say, that thus far all is encouraging and prosperous beyond my most sanguine expectations. Our place of worship is the court-house—a very commodious and convenient building, which we hope not to be obliged to occupy beyond the next summer. The number of families that may now be considered as attached to our congregation is 33; and this number is constantly increasing. The present number of communicants is 19. There are attached to the Sunday school, 8 teachers, 41 scholars.

A very severe, but through God's great goodness short attack of sickness, prevented my officiating on the second and third Sundays in November, but services were had and well attended, the excellent Chief Justice of the state acting, by my request, as lay reader.—*Spirit of Missions.*

NEW-YORK.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW-YORK AND BROOKLYN.

Third Sunday in Lent, March 14, St. John's Chapel. Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church. Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, Brooklyn.—*Churchman.*

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Queen's County.—Quinquagesima Sunday, February 21, in St. George's Church, Flushing, admitted to Deacons' Orders, Jedidiah Huntington, M. D., Assistant Professor of Rhetoric and Intellectual Philosophy in St. Paul's College, College Point. Morning Prayer was read by the Rev. John F. Schroeder, D. D., Rector of St. Ann's Hall, assisted by the Rev. William F. Walker, of Troy, who read the Lessons; the Sermon preached by the Bishop; and the candidate presented by the Rev. William A. Muhlenberg, D. D., Rector of St. Paul's College.—*Churchman.*

PENNSYLVANIA.

SOCIETY FOR THE ADVANCEMENT OF CHRISTIANITY.

At the time of the formation of this society, which was A. D. 1812, there were but *twelve* clergymen in the diocese who had charge of Parishes.

* A "Library of Religious Knowledge" was commenced in Philadelphia a few years since, but it reached only the fifth vol. It was not suited to the "public taste."

iberally to our treasury, the receipts of the society from Philadelphia alone, if the contributions were as liberal now as in the first year of our operations, would be as *four to fifteen*, or, instead of \$2,700, would be upwards of \$10,000.—*From the last Annual Report.*

SOUTH CAROLINA.

The following letter addressed to the editors of the "Episcopal Recorder," and extracted by us from the last number of that paper, presents us with the latest intelligence from this diocese.

CHARLESTON, (S. C.) Feb. 18, 1841.

Rev. and Dear Sirs,—I have been privileged with attending upon the sittings of the Annual Convention of the Church in this diocese, which convened in St. Michael's Church, in this city, on Wednesday morning, the 10th inst., and was continued from day to day, Sunday excepted, to Tuesday evening the 16th inst. At its opening, morning prayers were read by Rev. Alexander Glennie. Rev. Richard Johnson preached the sermon, which was a faithful and simple exhibition of the great truths of the Gospel by Jesus Christ. The Bishop, assisted by Rev. Messrs. Glennie, Trapier and Keith, administered the holy communion to a large congregation of clergy and laity.

The Convention was organized, by the election of the Rev. C. Wallace, Secretary, for the ensuing year. There were, belonging to the diocese of South Carolina, twenty-seven clergymen present, and two from other dioceses, as well as one or two candidates for orders.

The Bishop delivered his address, which, in a very clear manner, exhibited the condition of the Church in this State to be prosperous. A large part of the address was taken up with urging upon the Convention, and upon the friends of the church in this diocese, greater attention to the spiritual interests of the colored population.

On Wednesday the 11th, prayers were read by Rev. Philip Gadsden, and a most powerful and impressive discourse delivered by the Rev. Mr. Young. He selected for his subject, the *importance of religious education*. For a full hour he held the congregation in an almost breathless silence, and so universal was the satisfaction afforded by hearing it, that but one opinion seemed to prevail, upon the subject of its publication and distribution, in the shape of a Tract. Thus you may have the opportunity to see and judge yourself, of the excellence of this production.

The main business of the Convention, at this session, was the adoption of a new Constitution for the Church in this diocese. It in many instances proposed very material alterations from the old, under which they had acted for several years. Of course there was much discussion, but at all times a spirit of the most perfect courtesy and harmony prevailed. The work proceeded but slowly; yet after patient application to it, by a large portion of the Convention, through almost six entire days, the new Constitution was adopted unanimously.

I cannot but express my admiration of the spirit that prevailed in this body; that while the clergy and laity expressed freely and unreservedly their opinions, often differing materially from those entertained by others in the Convention, yet a looker-on, might have said, during the progress of the discussion, "See how these Christians love one another." Then, too, there was a *perseverance* noticeable that I have not witnessed on any former occasion, in such a legislative body. There were clergy-

men present, who were desirous to return to their respective charges, and laymen, who were pressed with legal and other business; yet all seemed to dismiss other concerns and apply themselves with unabated zeal and energy to their present work, till it was completed.

I think the clerical members elect of the General Convention are, the Rev. Dr. Hanckel, Rev. Messrs. Walker, Trapier and Young.

Judging from what I have been able to hear from the clergy in this diocese, during this Convention, and during a short sojourn in this city, I am rejoiced to say, that for zeal and energy in preaching Christ and Him crucified, I know not a proportionate number in any diocese their superiors. They preach repentance and faith in our Lord Jesus Christ, telling sinners *what they must do to be saved*. Under such a ministry of the word, it would be very strange if good was not accomplished. The fruit is visible to the praise and glory of God. There are here Christian men, and Christian women, who let their light shine before others, and are thus leading them to glorify their Father, who is in Heaven. May the Divine Spirit be shed abroad more abundantly in the hearts of ministers and people in this, and in every portion of the Church.

VIATOR.

FLORIDA.

The Rev. A. E. Ford has been appointed missionary at Key-West.

TEXAS.

From the Rev. C. S. Ives.—Prospects at Austin.

I have recently returned from a visit to our seat of government. I was much gratified with my visit, and added much to my knowledge of the Republic. I found the country exceedingly interesting, and much more densely populated than I had supposed. There are many towns and settlements on the banks of the Colorado river, between Matagorda and Austin, where an *itinerant* missionary of the Church could do great good, and where the gospel can be preached to the people in no other way. The city of Austin contains a population of not far, I should judge, from one thousand persons. Among these I found several communicants of the Church, several families who have been educated in it, and also a very friendly feeling towards it among the members of other denominations. No denomination has yet a minister there, nor have they public worship at all, except during the session of congress, when one of the chaplains preaches every Sunday in the senate chamber, where any who choose can attend. I spent one Sunday there, preached all day, administered the communion, and baptized one adult (a lady) and two infants. I have never witnessed a stronger desire for the ministrations of the gospel, nor have ever seen more apparent interest and gratification in a congregation, from the services of the Church, than I witnessed in Austin. There is a large number of children in the place, but no school, except a small one for girls, and no Sunday school. I do not hesitate to give it as my opinion, that Austin is by far the most important unoccupied field in Texas for the missionary operations of the Church. It is a most beautiful location, and one, as regards health, where I would as soon trust my family, as in New-England. *None*, however, who are not "able to teach others," and who are not *willing* to "endure hardness," as good soldiers of Jesus Christ, should, as missionaries, set their faces towards this new, neglected, and despised country.

Matagorda.—The church building. The frame of our church is up and almost covered, and is to

be completed, so far as the materials sent from New-York are concerned, by the first of March. I have already written you that 600 acres of land have been given us by A. C. Horton, of this place, towards the erection of our church, and that two builders have undertaken, for this land and 200 dollars in cash, to put up the building. A painter of this place offers to paint the building for the cost of the paints, generously offering his labor gratis. There are now 50 families in this place, 36 of which attend the services of the Church, and 14 do not attend worship at all. The individuals who attend church amount to from 150 to 200.

I have witnessed some changes from sin to righteousness since I have been laboring here, and although numerically small, yet when I reflect upon the tone of moral feeling, and the standard of moral action when I came, I consider these few changes speak louder than five times the number in the same population in the northern states. But the blessing of God on my labors is not only to be told by the conversion of individuals, but also by the general change in public opinion, in the tone of moral feeling, and in the standard of moral action among the people. When I came here, not a few scoffed at public worship, ridiculed the idea of a future state, and were not afraid to blaspheme the name of the great God. The grog-shop and the gambling-house were kept open, and generally frequented, on the Lord's day. Public opinion and public feeling are changed. They are decidedly in favor of a decent observance of the Lord's day, and it is now better observed here than in any town I have ever known at the South. The uniform expression of the place is, that there has been, during the last two years, a great change in feeling and morals. Now there is not a gambling table, nor a professed gambler in the place. On the Lord's day, I hear men, who, when I came, laughed at religion, and ridiculed the scriptures, fervently lift up their voices in the worship of God, and one such has brought his whole family forward to baptism. I spend much time in visiting from house to house, and such intercourse gives me opportunity to press home upon individuals, the truths of the gospel in such a way as can never be done from the pulpit. From this intercourse, and my labors generally, or from some other cause, there is growing up in the place a general interest and attachment to the Church among those not educated in it. All the children in the place, with few exceptions, are with me from Monday morning to Sunday night. In my day school, they kneel down and join their young voices to mine in the devotions of the school; on Sunday they are with me as the superintendent of their Sunday school, and attend the services of the Church with an interest which they would feel under no other circumstances than in thus being with their teacher throughout the week. And here is my Christian nursery, and my principal hopes of deep and permanent usefulness. I preach but once on Sunday, (in the morning,) although I uniformly, when in health, perform both the morning and evening service. Part of the time, however, since I have been here, I have preached twice on Sunday, and I intend the coming year to preach in the afternoon to the negroes.

From the Rev. Benjamin Eaton.—Galveston. Notwithstanding the weather since my arrival has been most inclement, I have preached three times in Houston, and six in Galveston. The congregations, all things considered, were as large as I could expect. The prospects of the Church, in my opinion, are, at present, something brighter at Houston than they are here; but from the situa-

tion of this town, it must, in a few years, be of more importance in every respect than any other in the Republic. There are perhaps upwards of fifteen communicants at Houston, three or four of whom are males; but here I have found as yet but one male, and four female members of the Church. There is also more, though I cannot say much interest in religious matters manifested by the people of the former than here. I hope, however, that before long, things will wear a less discouraging appearance, and that God will so dispose the hearts and minds of this people, that a large and pious congregation may be established amongst them in both towns. I have been elected Rector by each vestry, and, in order to be as extensively useful as I can, have made a temporary arrangement to which all parties here have cordially agreed. It is, to divide my time between the two towns, residing in each two weeks at a time. On the Sundays when I may be absent from either, lay-reading will be kept up by respectable men. Steam-boats run every week between the cities, and the trip is generally made in nine or ten hours.

The congregation of Galveston will be almost totally dependent, not only for means to erect a building, but also, for some time, for the entire support of their pastor, on friends abroad; and the situation of the Church in Houston is but a shade better.—*Spirit of Miss.*

The Rev. Benjamin Eaton reached Galveston on the 14th of January, and has since visited Houston, preaching at both places. He has been elected rector of the parish at each place, and will divide his time for the present between them. He found at Galveston, a Methodist and Presbyterian minister, and two Roman Catholic priests, the latter proposing to build churches at Galveston, Houston, and Austin, during the year.—*Ibid.*

ARKANSAS.

The Rt. Rev. Dr. Polk was at Van Buren, Arkansas, on the 25th of January. He had visited Little Rock, and found there a good state of things. The congregation bids fair to be strong, and to exercise a good influence on the rest of the state. At Pine Bluff, he found also the prospects more favorable than he anticipated. He had likewise visited Fayetteville, (to which the Rev. Mr. Scull has recently been assigned; and regards it as one of the most important stations in the state. Bishop Polk had been at Fort Gibson, in the Indian country, and had visited some of the chiefs of the Cherokee nation. He was to proceed from Van Buren, which is on the Arkansas river near the western line of the state, through the Choctaw nation, to Fort Towson on the Red River, and thence down that river to Louisiana.

In reference to Arkansas, Bishop Polk says, "we are very much in want at all the stations, of Sunday school books and tracts, and other books explanatory of the doctrines of the Church. Can we not appeal through the Committee to the Churchmen of your city for aid in behalf of the perishing in the wilderness?"—*Ibid.*

OHIO.

The Rev. Orin Miller has been appointed a missionary to the station at Franklin Mills in this diocese.—*Ibid.*

WISCONSIN.

Western Indians. The Rev. Solomon Davis, of Duck Creek, Wisconsin, has accepted his appointment by the Domestic Committee, to visit and explore the Indian Territory with reference to the establishment of a mission among the

Indians, and will set out on his journey on the opening of the navigation.—*Spirit of Miss.*

FOREIGN MISSIONS.

We transfer to our pages with great pleasure the following extracts from the journal of the Rev. Mr. Southgate, one of our Missionaries to Constantinople and the East. To us they appear to present a very important subject in its proper light, and we confess that we desire to have it understood by the laity. The question before Mr. Southgate is as to the proper mode of conducting our missions among the churches of the east; and he thus writes:

"What then is to be our course? Can we prosecute or countenance a system of effort any less conciliatory and peaceful than theirs? Can we attempt to impart even religious knowledge without in imposing those safeguards against dissension and schism, which were never more needed than when minds partially enlightened are aroused from their spiritual apathy to a sense and love of divine truth? Is it for us strangers and foreigners, and still more is it for us as members of the Catholic Church, to break a single bond of union which now preserves any one of the communions of the East in one body, and by unguarded, promiscuous, and unauthorized instructions, create a spirit of jealousy and strife? To avoid these evil results, each Church of the East must be elevated *en masse*, and this can only be done through their own clergy. Any one who understands the constitution and condition of the churches of the East, knows full well that whatever stand the clergy take, it is the stand of the Church. They alone, and not as among us in combination with the laity, are the representatives of the Church. So far as they advance, the Church advances, and when they stop the Church stops. The only effectual action upon the Church, therefore, is through them, and any system of labor which does not recognize this principle, can embrace only a very limited field of action, and can cultivate that only at the risk of sowing the tares of jealousy, dissension, and strife, among the wheat of religious truth. It can only reach the few solitary individuals whom circumstances may bring within its influence, and its labors among these may at any moment be interrupted by the suspicion and opposition of the clergy. On the other hand, if the clergy themselves are first approached and made to feel the necessity of imparting instruction to the people, (a necessity imposed by the increasing popular demand for education, by the danger of their seeking for it from other quarters, if their own spiritual rulers will not bestow it, and by the certainty of their being proselyted to other communions unless they are taught in their own church,) if, I say, the bishops and other clergy are made to feel all this, they may be induced to put their own hands to the work, and then it will become promising and prosperous indeed. Instead of being confined to a few, it will embrace the entire Church, and instead of occasioning discord and schism it will be prosecuted by those who are every way interested to maintain the integrity and unity of their communions. While I thus argue for direct and intimate intercourse with the clergy, I would not deny that a powerful influence may be exerted upon them, by presenting to their eyes a specimen of the labors in which we wish to see them interested. A system of Christian education in active operation, though, at first, on a limited scale, would present in its results an argument which the spiritual rulers of the people would hardly resist.

In such circumstances, can we hesitate as to the path of duty? What is best, we are bound to attempt; results belong to God. But I own I feel a stronger confidence in his blessing, when I reflect that by this course we are promoting that peace and love which his divine word enjoins upon us, and are strengthening that unity which it was the chief solicitude of the Saviour, in his last hours with his disciples on earth, to inculcate and urge upon his followers.

I could fill pages with proofs of the proselyting and schismatic character of the efforts of the Church of Rome among these Eastern Christians. Indeed, the simple fact that she has raised a communion of seceders out of every one of these churches, affords sufficient evidence of the nature of her design, and the deep animosity which these seceders are taught to cherish toward their own mother churches, shows how far she is from deserving the name of Catholic. A truly Catholic missionary acts a very different part. He recognizes in the Eastern Communions, the great outlines of the primitive church, and though he beholds the ancient form encumbered with corrupt and unauthorized appendages, he discovers beneath it the great fundamentals of Christian truth. He does not, therefore, consider himself as authorized to attempt the subversion of the churches, but wishes only to behold them restored to their former simplicity and purity. He does not assail them with virulence and denunciation, nor encourage their members directly or tacitly to forsake them. He labors with patience, and in the spirit of Christian conciliation and charity. For the sake of his Master, he endures the reproaches of ignorant and prejudiced men, who, without inquiry, are ready to suspect his motives and repel his advances. To save the body of Christ from dissension and schism, he is willing to labor with extreme caution and circumspection, and to wait with long-suffering faith for the fruit of his toils."

From the Practical Christian and Church Chronicle.
ROMAN CATHOLIC MISSIONS IN AMERICA.

[Concluded.]

II. *Republic of Texas.*—The new state which has arisen under this name between the United States and Mexico, was suffering a most deplorable religious destitution, when lately it was erected by the holy see into an *apostolic prefecture*, under the administration of the Society of St. Lazarus. Three missionaries exercise the holy ministry, among a Catholic population of 20,000 souls, in a population of 250,000 inhabitants. A few churches, moderately endowed, furnish the chief but insufficient resource for defraying the expenses of worship.

III. *English Possessions.*—The possessions of England naturally range themselves under two grand divisions. The one (North American colonies,) embraces the two Canadas, Nova Scotia, New Brunswick, Prince Edward's Island, Newfoundland, Labrador, the Arctic regions and Bermuda. The other, (West Indian colonies,) comprehends Jamaica, the greater part of the Little Antilles, and a part of Guiana. In Lower Canada, an old conquest of France, an Episcopal see was established in 1670, at Quebec. The soil, cultivated by indefatigable laborers, fertilized by the blood of many martyrs, was covered with a numerous people, who united the softness of French manners with the untiring energy of the American character, and above all, were attached to a religion whose beneficence they admired. The British empire, on uniting this country to its vast dominions, attempted to subject it to that reign of intolerance,

which protestantism has never failed to establish where it has had the power. But the firmness of the Canadians paralyzed those vexatious measures, and in the end secured the establishment of a better system. The liberty of the church acknowledged, the hierarchy respected, the creation of the bishopric of Montreal, of two other dioceses, and three apostolic vicariates—such have been the results in the English colonies of the North, of seventy years' perseverance. Those of the South have felt the effect, and the three vicariates among which they have lately been divided, have become so many fertile fields, where the faith begins to bloom. A judgment may be formed from the following details. The two dioceses of Quebec and Montreal do not appear in the account, being strong enough to supply their own wants, and in some sort to hide from sight, under an immense orthodox majority, the scattered congregations of sectarians.

1. *Bishopric of Kingston*.—(Upper Canada.) One bishop, 25 priests, 90,000 Catholics, of whom 30,000 are converted savages, mingled with 20,000 Protestants, and 60,000 idolatrous savages; 3 churches and 60 chapels; no seminary, college, or convent. For want of pecuniary means, only a few schools, taught by laymen, are sustained, and these with difficulty.

2. *Bishopric of Charlottetown*.—(Prince Edward's Island, St. John's Island, Province of the Gulf of St. Lawrence, and New Brunswick.) One bishop, 14 priests. The number of Catholics is not exactly known but may amount to 80,000.

3. *Apostolic Vicariate of Nova Scotia*.—One bishop, 21 priests, 45 churches, 25 chapels; no seminary, college, or convent, as the extreme poverty of the vicariate does not allow these useful institutions; 60,000 Catholics.

4. *Apostolic Vicariate of Hudson's Bay*.—One bishop, 5 priests, 5 churches, 2500 Catholics, an equal number of Protestants, a multitude of savage tribes. A new mission is to commence, just about this time, in the vast district of the Columbia river, on the borders of the Pacific Ocean, where the descendants of the converted Iroquois have called for such priests as evangelized their fathers.

5. *Apostolic Vicariate of Newfoundland*.—One bishop, 25 priests, 37 churches, 40,000 Catholics, and 35,000 Protestants. One school for girls, in which 850 children are taught by the Sisters of the Presentation, forms as yet the only establishment for religious education which it is possible to support, among a population of fishermen and tradesmen. The jurisdiction of this vicariate extends to Labrador, and already the divine word is proclaimed to the Esquimaux.

6. *Apostolic Vicariate of Jamaica*.—This includes the Bahama Islands. One bishop, assisted by a few priests, several of whom belong to the Company of Jesus, administer to a Catholic population, whose number is not known to us, but which doubtless is rapidly increasing, in consequence of the very active commercial intercourse between the English Antilles and South America.

7. *Apostolic Vicariate of English Guiana*.—One bishop, 7 priests, 4 seminarists, 3 of whom are pursuing their study in Ireland; 7000 Catholics, among whom are a settlement of converted savages; 4 churches or chapels, 2 schools, 157 abjurations of protestantism, have been the fruit of apostolic labors the past year.

8. *Apostolic Vicariate of the Antilles*.—England has gathered rich spoils in this archipelago—Trinidad, St. Lucia, Grenada, Dominica, ancient colonies of Spain and France. Here Protestantism

rushed in as upon her prey, and more than 300 ministers were residing here, and were already preparing to carry their operations even to the neighboring continent. Some islands, left for thirty years without a priest and without worship, seemed in danger of approaching apostacy. But God has not suffered it. He has given several pastors to these abandoned folds. One bishop, assisted by a coadjutor worthy of him, has already in a good degree rebuilt these ruins. A clergy of 26 priests, soon to be reinforced by ten young clergymen educated in Europe, takes possession of the vacant stations. To 27 churches now standing, there will soon be added 21 others, already commenced. In a population of 460,000 souls, there are 150,000 Catholics.

IV. *Possessions of Holland*.—These form two apostolic prefectures.

1. *Apostolic Prefecture of Dutch Guiana*.—Chief place, Surinam. Three priests, 2 churches or chapel, one hospital for leprous negroes, 8000 Catholics, in a population of 38,000 souls.

2. *Apostolic Prefecture of the Dutch Antilles*.—The chief place of the mission is Curacao. The number of missionaries is six, and not enough to meet the religious wants of 26,000 Catholics; six churches or chapels, about 2000 Protestants.

General Summary of Missions in America.

	Bish.	Priests.	Cath.
United States,	16	484	1,250,000
Texas,		3	20,000
English Possessions,	8	133	437,000
Dutch Possessions,		9	44,000
Total,	24	629	*1,751,000

Topics of the Times.

REV. EDWARD IRVING.

By De Quincy, the English opium-eater.

An eminent man of our times, whom I came to know in my later visits to London, was the Rev. Edward Irving. He, unfortunately for his own reputation, sinned so enormously against prudence, and indeed against all sanity of mind, during the latter part of his career; his writings and his actions were so equally indicative of an unsettled intellect; that, with most people, this sad revolution in his nature has availed to extinguish the recollection of that unequalled splendor of appearance with which he convulsed all London at his first *debut*. He was, unquestionably, by many, many degrees, the greatest orator of our times. Of him, indeed, more than of any man whom I have seen throughout my whole experience, it might be said, with truth and with emphasis, that he was a Boanerges, a son of thunder; and, in a sense, even awful and unhappy for himself, it might be affirmed that he had a demon within himself. Doubt there can now be none that he was insane, or partially so, from the very first. Not many weeks after his first burst upon the metropolis, I had the pleasure of meeting him at a dinner party. He was in exuberant spirits; and he strode about the drawing room, before dinner, with the air of one who looked upon himself as clothed with the functions of Jonah sent to Ninevah, or of Paul upon a celestial mission to the Gentiles. He talked a good deal of phrenology, and in the tone of one who had entirely adopted its

great leading doctrines. My head, with a very slight apology for doing so, he examined; his report, being somewhat flattering, I shall not repeat, further than that "conscientiousness" was found in great strength, and "veneration," which were the chief *moral* indications that he detected. We walked homewards together; and, as it happened that our roads coincided for three miles or more, we had a good deal of conversation. In one thing he thoroughly agreed with me, viz., in disliking common literary society, by comparison with that of people less pretending, left more to the impulses of their natural unchecked feelings, and entertaining opinions less modelled upon what they read. One ebullition of his own native disposition was, however, not very amiable. Near Charing Cross, a poor houseless female vagrant came up to us and asked charity. Now, it was in no respect surprising to me, that Mr. Irving should refuse to give her any thing, knowing that so many excellent people systematically set their faces against street alms; and a man, the most kind-hearted in the world, whose resources are limited, may very reasonably prefer throwing whatever he has at his disposal into the channels of well organized charitable institutions. Not, therefore, the refusal, but the manner of the refusal, it was which surprised me. Mr. Irving shook off the poor shivering suppliant, whose manner was timid and dejected, with a roughness that would have better become a parish beadle towards a stout masterful beggar, counterfeiting the popular character of shipwrecked mariner. Yet I am far from thinking, or wishing to insinuate, that Edward Irving was deficient in benignity. It was the overwhelming demoniac fervor of his nature, the constitutional riot in his blood, more than any harshness of disposition, which prompted his fierce refusal. It is remarkable, and I mention it as no proof of any sagacity of myself, but, on the contrary, as a proof of broad and palpable indications, open and legible to him who ran, that from what I saw of Mr. Edward Irving at this first interview, I drew an augury, and immediately expressed it to more than one friend, that he was destined to a melancholy close of his career, in lunacy. I drew my judgment from the expression and the peculiar restlessness of his eye, combined with the untameable fervor of his manner, and his evident craving after intense states of excitement. I believe that public applause, or at least public sympathy with his own agitated condition of feeling, and public attention, at any rate to himself, as a great moral power thundering and lightening through the upper regions of the London atmosphere, really became indispensable to his comfort. The effect of his eloquence, great as that certainly was, had been considerably exaggerated to the general estimate, by the obstacles opposed to the popular curiosity, in the mere necessities of the narrow chapel within which he preached. Stories of carriage pannels beaten in, chapel windows beaten out, as entrances for ladies of rank and distinguished senators—such stories to awaken the public interest, and then (as consequences of that interest, which reacted to sustain and widen it) stories of royal princesses, lord chancellors, and prime ministers, going, in spite of all difficulties, to hear the new apostle of the North—these things procured for Mr. Irving, during the early noviciate of his London career, if not great audiences, (which, numerically speaking, his chapel would not have admitted,) yet so memorable a conflict of competition for the small space available to those who had no private right of admission, that inevitably the result was misunderstood, or, at least, mis-

* There should be reckoned, in countries where there are no missions: 1. Lower Canada, 2 bishoprics, and about 500,000 Catholics. 2. The French colonies, four apostolic prefectures and 240,000 Catholics. 3. Spanish colonies, three bishoprics and 1,000,000 Catholics. 4. Mexico, Guatemala, the republics of South America and the empire of Brazil, 44 bishoprics, 23,000,000 of Catholics. Total for the whole of the New World; 73 bishoprics or vicariates, 26,461,000 Catholics.

appreciated by the public. The smaller was the disposable accommodation, so much the hotter was the contest: and thus a small chapel, and a small congregation told more effectually in his favor, more emphatically proclaimed his sudden popularity, than the largest could have done. Meantime, the presbytery, availings themselves of the sudden enthusiasm called into life by this splendid meteor, collected large subscriptions for a new chapel. This, being built upon a scale proportioned to the money, offered ample accommodation to the public curiosity. That feeling could not wholly have subsided; but many, like Wilberforce, had found themselves sufficiently gratified by a single experience of Mr. Irving's powers; others, upon principle, are unwilling to leave their old pastors—not to mention that, for the majority, this would have involved a secession from the particular creed to which they adhered; and, when deductions were made from Mr. Irving's audiences, upon these and other accounts, those who still went as extra auditors were no longer numerous enough, now that they were diffused through a large chapel, to create the formertumultuous contests for admission. The enthusiasm of the public had now subsided and settled into a condition more uniform, and no longer capable of holding up a mirror which reflected Mr. Irving's own intense state of exaltation. It was the state of collapse which succeeded in his mind, the want of correspondence which he found between the public zeal to be taught or moved and his own to teach or move; this it was, I hardly doubt, which drove him into those crazy speculations which eventually cost him the general respect, and led to an open breach between himself and the trustees for the management of the property embarked upon the chapel. Unable to win the popular astonishment by the legitimate display of his extraordinary powers, he attempted to secure the same end by extravagance. The whole extent of this extravagance, it is true that he did not perceive; for his mind was unhinged. But still the insanity, which had preyed upon him from the very first, lay more in his moral nature and in a disease of his will than in the functions of his intellect. Disappointment, vexation of heart, wounded pride, and, latterly, perhaps, some tinge of remorse for the abuse which he had made of his magnificent endowments, all combined, with the constitutional fever in his blood, to sap his health and spirits. That he was very unhappy, latterly, I have no doubt; nor was I, for my part, ever called upon to feel so powerfully the conviction that here was a ruined man of genius, and a power in the first rank of great moral agencies, an orator the most Demosthenic of our age, descending rapidly to night and utter extinction, as during the whole latter years of Edward Irving's troubled existence. I am not singular in my estimate of him as an orator: Mr. Canning, a most accomplished orator himself, and, as a great artist, the first orator of our times, but perhaps, for that very reason, less likely to do full justice in a case of power that was altogether natural, and no way indebted to art, even he (when visiting Mr. Bolton of Storrs, on Windermere) said something very nearly approaching to what I have here said. I did not hear it myself; but I afterwards heard it from many who did. He was the only man of our times who realized one's idea of Paul preaching at Athens, or defending himself before King Agrippa. Terrific meteor! unhappy son of servid genius, which mastered thyself even more than the rapt audiences which at one time hung upon thy lips! were the cup of life once

again presented to thy lips, wouldest thou drink again; or wouldest thou rather turn away from it with shuddering abomination? Sleep, Boanerges! and let the memory of man settle upon thy colossal powers, without a thought of those intellectual aberrations which were more powerful for thy own ruin, than for the misleading of others:—*Tait's Edinburgh Magazine* for Oct.

rather in reflection, than in high imagination,) and consequently he was always delightful. His essays are the most perfect pieces of writing of their kind, in the language.

The poetry of Cowley has been severely, and we think, unjustly, criticised. In this department, he was great and only not greater, because a loftier genius, which succeeded, (Milton) overshadowed him. Though, sometimes, harsh and scholastic; at other times, quibbling and running over with conceit, Cowley, has nevertheless, fine fancy, and true feeling. His works, whether prose or poetry, are full of thought and meaning, and gorgeously adorned with all the spoils of ancient learning and modern wisdom. Our purpose, in the present paper, is not however, to vindicate his poetry: we propose to attempt that, in our next criticism, if indeed it is not presumptuous to vindicate, what is so superior to common censure.

The Essays of Cowley are valuable, for their truly philosophic sentiment, elaborate illustration and interesting personal history. Cowley, though, as a Poet, the child of Nature, had as a man received the education of a courtier. His life was of the court, courtly. He was a courtier moreover of the gayest time the Court of England ever saw; a period of elegance and refinement, of elaborate external refinement and polished manners. Still, a time of hollow hearts and empty professions and French morality, (a doubtful sort of morality) and no religion. The manly nature of Cowley, with his fine taste and the moral influence of generous studies, kept his heart and hands pure, in this Age of Corruption.

Cowley passed most of his life in Courts—yet ever panted after solitude and the sweet pleasures of a country life. A garden was his ideal paradise; retirement, a state bordering on the beatitude of heaven.

In early life our Poet had become attached to the suite of Lord Jermyn, and accompanied him to Paris, as private Secretary. Once in the vortex of politics, he found it difficult to withdraw himself from the sphere of their influence, until age and satiety had well nigh disgusted him with the world and its follies. At an advanced period of his life, he retired to the country to seek that repose, his fancy had painted, as so delicious. But he found its solitude and monotony insupportable. With Shenstone and many other eminent instances, Cowley is an example of those who sought retirement only to become soon tired of it. His cheerful philosophy kept him from misanthropy, for Cowley had in him, too much of that spirit of religion which is the property of noble natures, indiscriminately to contemn his fellow-creatures, who are also the children of one Father. This supported him, when all other aids failed. And his delightful temper admirably fitted for self-consolation, is for ever peeping out (as it were,) from behind the bulwarks of erudite argument against misfortune.

The feelings of Cowley, on this subject, are frequently expressed. In his essay on Solitude, he says: "The first Minister of State has not so much business in public, as a wise man has in private; if the one have little leisure to be alone, the other has less leisure to be in company; the one has but part of the affairs of one nation, the other all the works of God and nature, under his consideration."

In his Essay on Agriculture, (a noble vindication of the art agricultural,) he exclaims, "We are here among the vast and noble scenes of

Anthology.

ON LOVING.

Have something still to love, e'en tho' it be
Naught but a hower: yea, the worm below
Thy feet itself—for Love and Hope are so
Twinn'd with each other, closely join'd as the
Two rosebuds on one stalk, that still where we
First love, there, too, we hope; and these, you know,
Are the spring heads of being, whence must flow
Its relish and its charm; an eye to see
All things with love, that is the highest good;
Yea, all in one! it is the microscope,
With which new worlds of beauty we may ope,
E'en in the smallest thing that round us lies;
And yet the telescope, with which to show
Glories beyond the stars, and open throw
The gates of Heaven! for where love is, what should
There not be also? Love can grasp the skies!
And he who simply loves has all he could
Of bliss, in each of its varieties;
Lo! in how small a space, all Paradise!

Touches on the Harp of Nature, by Henry Ellison. London 1839.

LONDON AFTER MIDNIGHT.

Silence broods o'er the mighty Babylon,
And Darkness, his twin brother, with him keeps
His solemn watch; the wearied city sleeps,
And Solitude, strange contrast! muses on
The fate of man, there, whence the crowd anon
Will scare her with life's tumult! the great deeps
Of human thought are stirless, yet there creeps,
As 'twere, a far-off hum, scarce heard, then gone,
On the still air; it is the beating of
The mighty heart, which, shortly, from its sleep
Shall start refreshed. Oh, Thou, who rul'st above,
Be with it in its dreams, and let it keep,
Awake, the spirit of pure peace and love,
Which thou breath'st thro' it now, so still and deep!

Ibid.

MOURN NOT THE DEAD.

Mourn not the dead—shed not a tear
Above the moss-stained sculptured stone,
But weep for those whose living woes
Still yield the bitter, rending groan.

Grieve not to see the eyelids close
In rest that has no fevered start,
Wish not to break the deep repose
That curtains round the pulseless heart.

But keep thy pity for the eyes
That pray for night, yet fear to sleep,
Lest wilder, sadder visions rise
Than those o'er which they waking weep.

Mourn not the dead—'tis they alone
Who are the peaceful and the free;
The purest olive branch is known
To twine about the cypress tree.

Crime, pride, and passion hold no more
The willing or the struggling slave;
The throbbing pang of love are o'er,
And hatred dwells not in the grave.

The world may pour its venom'd blame,
And fiercely spurn the shroud-wrapped bier,
Some few may call upon the name,
And sigh to meet a dull, cold ear."

But vain the scorn that would offend,
In vain the lips that would beguile;
The coldest foe, the warmest friend,
Are mocked by Death's unchanging smile.

The only watchword that can tell
Of peace and freedom won by all,
Is echoed by the tolling bell,
And traced upon the sable pall.

ELIZA COOK.

Literary.

OLD LITERATURE.—No. III.

COWLEY THE ESSAYIST.

Cowley the Proseman, was quite a different person from Cowley the Poet. As a "builder of the lofty rhyme," he was "the melancholy Cowley," quaint, fantastic, and as a common criticism styles him, "metaphysical." In prose he was easy and natural, (for his talent lay indirectly,

Nature; we are there among the pitiful shifts of policy; we walk here in the light and open ways of the divine Bounty; we grope there in the dark and confused labyrinths of human malice; our senses are here feasted with the clear and genuine taste of their objects, which are all sophisticated there, and for the most part overwhelmed with their contraries. Here, Pleasure looks, methinks, like a beautiful, constant and modest wife; it is there, an impudent, fickle and painted harlot. Here is harmless and cheap plenty; there, frailty and excessive luxury."

He adds, finely, of the Antiquity of Agriculture, "We may talk as we please of lilies and lions rampant, and spread eagles, in fields *d'or* or *d'argent*, but if heraldry were guided by reason, a plough in a field arable would be the most noble and ancient arms."

The love of gardens, Cowley shared with the first minds of all ages. It is a little singular, our first three Essayists should have been lovers of gardens, and have written so charmingly upon them—though on a common theme, each is perfectly characteristic. Temple's essay is the most elaborate and technical; Bacon's, like everything that great man wrote, full of practical wisdom. Cowley's essay is, in the prose part of it, (for it is part prose and part poetry,) much slighter, but sweetly written. It is addressed to Evelyn, the author of *Sylva*, and the best (reputed) gardener of his time.

Temple's essay we must give the preference to; for amid all the technical directions, there is a vein of enchanting simplicity, and an undisguised frankness, that marks its author. As we did not refer to it, in our criticism on Temple, we take the liberty to introduce it here. He commences by moral reflections, on the different pursuits, pleasures and employments that fill the time of most men; proceeds to show how much more rational, the humble enjoyments of moderation are than the tumultuous delights of excess, and determines in favor of a private and independent way of life. "For my own part, as the country life, and this part of it more particularly, were the inclination of my youth itself, so they are the pleasure of my age; and I can truly say, that among many great employments that have fallen to my share, I have never asked nor sought for any one of them, but often endeavored to escape from them into the ease and freedom of a favorite scene, where a man may go his own way and his own pace in the common paths or circles of life."

Later poets, as well as our early essayists, have been smitten with the love of gardens. Shortly after Cowley, Milton has fairly declared his passion for—

Retir'd leisure

Then Pope materialized his epigram and sparklingancy, in his formal French parterres. Cowper, one of the classic poets, (those whom Death as well as their own genius have made such,) has written down the genuine delight he took in his arden. Such innocent enjoyments, bespeak the ure and serene character of those who love them. dam, in his purity, was a gardener. And, gardeners as a class, are a simple-minded, honest, ace.

I have spoken of Cowley's sense and feeling; he had also, wit and eloquence. As a specimen each, I will subjoin his character of Senecio, for the first; and his magnificent declamation on

romwell, for an instance of the last.

In his Essay on Greatness, Cowley has intro-

duced an admirable burlesque portrait of ridiculous affection, in the person of Senecio, in which he says, he follows the elder Seneca. "Senecio was a man of a turbid and confused wit, who could not endure to speak any but mighty words and sentences, till the humor grew at last, into so notorious a habit, or rather disease, as became the sport of the whole town. He would have no servants, but huge, massy fellows; no plate or household stuff, but thrice as big as the fashion: you may believe me, for I speak it without railing, his extravagancy came at last into such a madness, that he would not put on a pair of shoes, each of which was not big enough for both his feet; he would eat nothing but what was great, nor touch any fruit but horse-plums and pound-pears: he kept a mistress, that was a very giantess, and made her walk too, always in chiropins; till at last, he got the surname of Senecio Grandio."

"This was certainly the most absurd person we read of in antiquity," remarks Hazlitt, in selecting the same passage. Cowley's character of Cromwell, which, adds the same critic, is intended for a satire, though it reads like an eulogium, "may vie for truth of outline and force of coloring with the master-pieces of the Greek and Latin historians." "What can be more extraordinary, than that a person of mean birth, no fortune, no eminent qualities of body, which have sometimes, nor of mind, which have often, raised men to the highest dignities, should have the courage to attempt, and the happiness to succeed in, so improbable a design, as the destruction of one of the most ancient and most solidly founded monarchies upon the earth? That he should have the power or boldness to put his prince and master to an open and infamous death—to banish that numerous and strongly-allied family—to do all this under the name and with the usages of a parliament—to trample upon them too, as he pleased, and spurn them out of doors, when he grew weary of them—to raise up a new and unheard-of monster out of their ashes—to stifle that in the very infancy, and set up himself above all things that ever were called sovereign in England—to oppress all his enemies by arms, and all his friends afterwards by artifice—to serve all parties patiently for awhile, and to command them victoriously at last—to overrun each corner of the three kingdoms, and overcome with equal facility, both the riches of the South and the poverty of the North—to be feared and courted by all foreign princes, and adopted a brother to the gods of the earth—to call together parliaments with a word of his pen, and scatter them again with the breath of his mouth—to be humbly and daily petitioned that he would please to be hired, at the rate of two millions a year, to be the master of those who had hired him before to be their servant—to have the estates and lives of three kingdoms as much at his disposal, as was the little inheritance of his father, and to be as noble and liberal in the spending of them—and lastly, (for there is no end of all the particulars of his glory,) to bequeath all this with one word to his posterity—to die with peace at home, and triumph abroad—to be buried among kings, and with more than regal solemnity—and to leave a name behind him, not to be extinguished, but with the whole world, which as it is now too little for his praises, so might have been too, for his conquests, if the short time of his human life could have been stretched out to the extent of his immortal designs?"

We cannot pay this delightful authoress a higher compliment than by saying we regard her as the English Sedgwick. There is the same healthy, moral tone, the same purity and sweetness in the writings of both of these ladies. The present tale may take its place by the side of "Home." The design of the story is to exhibit the weakness and almost the wickedness of that anxious rivalry so often seen in the world between equals in fortune, who wish each to surpass the other. The narrative is easy and well conducted; the characters natural and in keeping. There is little pretension about the work and for that we love it. It is a book to do good in a very large circle, and we confidently trust that will be no impediment, but rather a reason for its wide circulation.

J.

Miscellaneous.

[CORRESPONDENCE OF THE RECORD.]

[For the Church Record.]

RUBRICATED 18MO. PRAYER BOOK.

"A larger space
Is fill'd by puffs and all the puffing race."

Crabb.

Mr. Editor,—In a former paper your correspondent "H." has referred to a communication which appeared in the "Churchman" of Dec. 19, in order to fasten upon me the charge "of forgetting the dignity of my office in taking up my pen to pick flaws in the book of one publisher and to recommend that of another of not even equal merit." The facts of the case will easily show that language when carried to this length must be taken with a heavy discount. If your readers will refer to the "Churchman" of the above date, they will find that the Rubricated book claimed patronage on the ground, to use the publisher's words, that "the most minute errors had been corrected." "He trusts that the pains he has taken to render the book so perfect and beautiful will be duly appreciated by the Church." The aim of "Clericus" was not as "H." asserts, the undignified and unworthy one of picking flaws, etc., but an aim to him, as well as to every other son of the Church, perfectly free, viz. to put such exclusive pretensions to the proof. His discoveries moreover, were brought "to the notice of those who have the power to determine the matter" by his "telling" them in this way "to the Church." Was the book then so perfect and beautiful and corrected of the most minute errors as it claimed to be? This is the point in question and if "H." is willing to meet us here we are ready to begin with the title page and go through the volume, without any fear of not being found in the end "on the most correct side." The claim of the book for beauty it was observed (see "Churchman," Dec. 19,) did not rest, it was presumed, upon the *rubricated* parts. "Clericus" was not guilty here of any eccentricity of opinion for Dr. Seabury who had given his *imprimatur* to the book, solemnly excepted from its benefits "the rubrics printed in red ink," and although "H." protests that the book on account of them "peculiarly commands itself to the patronage of Episcopalians," "Clericus" still believes that if a vote were taken of both clerics and laics, the red rubrics would be required for beauty's sake to reassume their former suit of sober black. To show, sir, that the pretensions of the book to perfection could not be substantiated, I proceeded to adduce "some few of the errors which disgraced it," and so far as it regards the book of another publisher which "H." asserts I "recommend for the purpose of detecting errors," the position taken was as follows. "The edition of H. and S. Raynor

WHO SHALL BE GREATEST?—A Tale by
Mary Howitt. D. Appleton & Co., 200 Broadway.

Another charming little book from Mary Howitt.

of 1839 does not claim to be a *perfect* one, but I have found it, upon examination, free from these mistakes and many others which exist in the 18mo. book and in the Philadelphia Standard." But notwithstanding this position and the words which precede it, "these are but a *very few* of the errors which appear in this edition," why does "H." leave your readers under the impression "that after the severest scrutiny I claim to have discovered *nine errors*?" Is this candid? And how does he dispose of the *nine*? He had set out with saying that the charge of incorrectness against this edition of the Prayer Book will be found frivolous and erroneous. What follows? *Six of the nine are errors* by his own confession! But mark, Mr. Editor, nervously sensitive upon the point, he adds, "they are merely typographical," "they do not destroy the sense, or obscure the meaning of the passages in which they occur." Suppose we grant for a moment that there is no destruction of sense, no obscurity of meaning when the 18mo book would have us read "Elections" instead of "Selections" of Psalms, — "fruits" instead of "first fruits" of the Spirit, or when it knocks out italics and extinguishes an "amen," — what then? Are they not "monstrous" blots in a book before which has been "let loose such an Eolus of a puff?" "Perfect" — "beautiful" — "the most minute errors corrected" — "revised by one of the most correct and thorough presbyters in the diocese" — "the most correct edition of the Book of Common Prayer ever met with in this country." So bewildered indeed, sir, is "H." with the *beauties and perfections* of this same book that he cannot bestow more than a couple of glances on the pretensions of its neighbors. He read, he says, not more than a dozen of pages of the Communion service in Raynor's edition and found the punctuation so bad as frequently to obscure and even pervert the meaning of the text." One so anxious for the purity of the Common Prayer Book as "H." professes to be, and who does not consider the duties pertaining to his calling a drudgery, will not surely think us unreasonable in asking for a table of errata. But we must not forget his two glances for he means them for killing ones. "He never looked into Raynor's edition," he observes, "but twice." He found one *error* which has since been corrected, a "monstrous" one in fact. He forthwith grasped, not his pen to pick a flaw in the book, but his club red as a rubric to brain the gentleman. "It is a book," says H. "of not even equal merit." "I have not examined it." "I have never looked into that edition but twice." H. has concluded with a word of advice to Clerics. We close with a hint to Messrs Raynors. Beware of this critic while he assumes so belligerent an attitude.

Here as I stand, of sovereign power possess'd,
A vast ambition fires my swelling breast,
I deal destruction round, and, all severe,
Kill with a dash and censure with a sneer.

CLERICUS.

We have been requested by the Rev. Mr. Verren to publish the following document, and as an act of justice to a persecuted brother clergyman, we cheerfully comply with the request.

(COPY.)

FRANKLIN-STREET,
February 16, 1841.

REV. AND DEAR SIR,

I can hardly express to you the satisfaction and joy with which, on my return, a few minutes since, from the Theological Seminary, I received from the committee appointed agreeably to the canons, to investigate your case in the matter referred to them, the inclosed instrument of entire

exculpation. This new evidence of the groundlessness of the accusations brought against you—although not necessary to the confirming of a confidence in you, which I had determined should be forfeited by nothing short of conviction—is nevertheless an issue which I consider well worthy of all the solicitude and anxiety which the painfulness of the case, and its unavoidable delay, have occasioned me.

I most sincerely congratulate you, and beg you to be assured of the continued prayers in your behalf, personally and officially of your faithful friend and brother in Christ.

(Signed,) BENJ. T. ONDERDONK.
Rev. Mr. Verren.

Here follows the report of the Committee :

I hereby certify that the above is a true copy of a communication this day received by me, from the Rev. Manton Eastburn, D. D., and subscribed in the proper hand-writing of the Rev. Manton Eastburn, D. D., the Rev. Lot Jones, and the Rev. Joseph H. Price, Presbyters; and Don Alonzo Cushman, and Stephen Cambreleng, Laymen, appointed by me, agreeably to the Canons, to examine into the allegations therein mentioned.

(Signed,) BENJ. T. ONDERDONK.
New-York, Feb. 16, 1841.

Advertisements.

JUBILEE COLLEGE. THE preparatory department of this institution will be opened for the reception of students on the first day of January 1841.

The course of studies in the arts and sciences will be extensive and thorough; embracing the languages mathematics, philosophy and belles-lettres.

All students will board with the teacher, and become for the time being members of his family—thus securing a constant and parental supervision.

TERMS.

The academical year will be divided into two sessions of twenty weeks each. Forty dollars per session will be charged for board and tuition.

Bed, bedding, and towels, in all cases must be furnished by the student.

Washing and lights furnished by the institution and charged at reasonable prices.

All books and stationery furnished by the institution; to meet which expense, as well as the contingencies of washing and lights, the sum of \$10 will be required in advance.

No student will be received until the current expenses of the session are advanced, viz. \$50.

By order of PHILANDER CHASE,
Bishop of Illinois.

Peoria Co., Jan. 16, 1841.

JAMES CONNER,

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Corner of Ann & Nassau-sts., New-York.

RESPECTFULLY informs his old patrons and the public generally, that he continues to manufacture and supply every article used in the printing business, as well as to stereotype all jobs that may offer. He embraces this opportunity to return thanks to those whose patronage he has extensively enjoyed for so many years, and to say that he is to be found at the old stand, corner of Ann and Nassau streets, fully prepared to execute any order that he may be honored with; and the Type manufactured by him is from a selection of faces taken from his old specimens, together with a number of additions of superior cut; that he is enabled to supply sorts, as well as founts of the most beautiful of his Old Faces, and of a greatly improved quality of metal. He is also engaged in getting up by a newly discovered process, an extensive series of New and highly ornamental articles. Arrangements are made with the manufacturers of Presses and other printing materials, that will enable him to execute orders as expeditiously as any other Founder in the Union, and on as favorable terms. A new Specimen is now in the course of printing.

— The type on which this paper is printed, is from the Foundry of the subscriber.

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Mr. A. W. HACKLEY, our regularly authorized collector, is now engaged in presenting bills for collection to the subscribers of this paper in New-York and Brooklyn; in accordance with the terms of subscription.

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A Compendious Ecclesiastical History, from the earliest period to the present time. By the Rev. Wm. Palmer, M. A.; with a preface and notes, by an American editor. This valuable and interesting work which should be in the possession of every Episcopalian, is just published, by J.231f

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THE new edition of Chillingworth, lately published in Philadelphia, by the Rev. R. Davis, may be had of the subscribers. Price \$3 in cloth, and full bound, \$3 50.

Also, a few copies of Eusebius' Ecclesiastical History, with the History of the Council of Nice annexed, price \$2 50.
J30

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Terms \$250 per annum for board and English tuition. The usual extra charges are made for the modern languages, music, and the other accomplishments.

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The Rector having been driven from the public work of the ministry by a chronic affection, which does not, however, disqualify him for the duties of the recitation room, is sincerely desirous to render his labors in his present sphere subservient to the cause of that church, to which he feels himself to be no less devoted now, than when he was permitted to stand as one of the watchmen upon her walls. He trusts he may be encouraged and aided in this desire, by some share of the sympathy and support of the household of faith, to which he belongs.

New York, November 2, 1840.

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CHARLES A. FOCKE, Book Binder, respectfully informs his friends and the public, that he continues his business at his old stand 216 William street, (in the rear,) New-York, where he executes all descriptions of binding in plain and fancy styles, and with despatch.

N. B. Particular attention paid to the binding of public and private libraries, music books, &c. &c.

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This paper will be published and delivered to subscribers in New-York, regularly every Saturday. The terms of subscription are \$3 00 per annum, payable in advance. No subscription received for a less term than six months. A notification to discontinue must be made at least one month previous to the expiration of the year. No subscription will be discontinued until all arrearages are paid, except at the option of the publisher.

All communications relating to the business department of the paper, must be addressed to the publisher, (post paid.)

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